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THEOSOPHY

A MAGAZINE DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

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E. T. HARGROVE, Editor.

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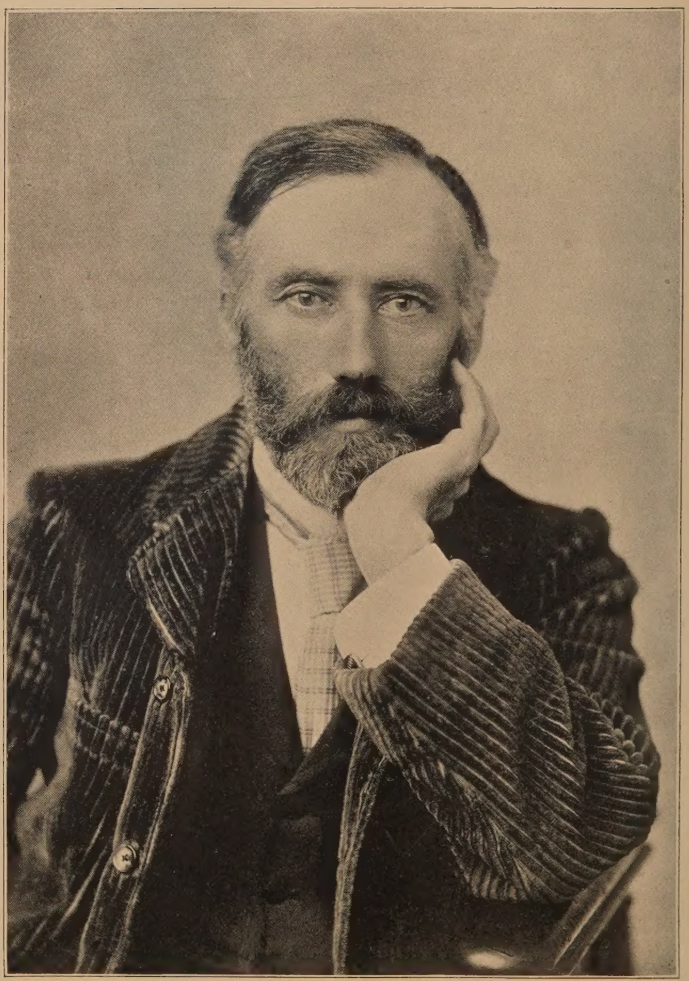

Aum

He who lightly promises is sure to keep but little faith; he who is continually thinking things easy is sure to find them difficult. Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.—*Tâo-teh-king*, ch. lxiii, v. 3.

THEOSOPHY.

VOL. XI. JUNE, 1896. No. 3.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

THE SCREEN OF TIME.

IF any justification be needed of William Q. Judge's life and work, it is to be found in the last annual Convention of the Theosophical Society in America. Both in its absolute unanimity and in its attendance it far surpassed any Convention of Theosophists previously held, and what was felt on the inside by all present was of even greater consequence than the stupendous success of the outer proceedings. What was felt was the force that can only be generated by greater powers with the help of loyal and unselfish hearts to give that force a basis on earth. Such a body of men and women could never have been got together if it had not been for the sacrifice of W. Q. Judge, who lived and died a martyr in the cause of brotherhood.

This fact was evidently realized by the members present, and undoubtedly influenced them in all their deliberations. In this way the Convention was made the foundation stone of the great memorial to be built in his honor in the future—a memorial of deeds. For those who stood by him during his life are not likely to be ungrateful now.

The Convention was widely reported in the press, on the whole fairly and accurately, though the account given in the New York *Tribune* was

considerably the best. The length of these press reports and their friendly tone, formed one of the most significant "signs of the times."

The newspapers are not hostile to Theosophy, with perhaps one or two exceptions; and such enmity counts for little. The large majority of leading papers are favorably disposed towards the Society, and when misrepresentations are made, as was recently done in the case of Brother Claude Falls Wright's wedding, it is really the public who are to blame more than the editors or reporters. The public demands sensationalism, and in order to keep in touch with the public the newspapers are obliged to supply it. No one can dispute their success in this direction, and hence the absurdities that appeared regarding a "veiled Mahatma," when in fact there was no veil and no "Mahatma,"—visibly present at least. But reporters cannot be expected to discriminate between "Mahatmas" and "Adepts," nor would the *tout ensemble* have been complete—from the standpoint of sensationalism—without a veil. So the public demand was satisfied and the absurdities appeared.

These things should be a matter of no consequence to Theosophists. No possible object would be gained by public contradictions. It would antagonize the press, and by the time the contradiction appeared the original cause of complaint would have been forgotten by almost every reader. Such matters do not linger in the public mind as they linger in the minds of Theosophists. It is wiser to laugh *with* the public than to assume an attitude of defence. People of sense do not believe all that they read in newspapers, however much they may pretend to when what they read promises to be a likely weapon against some theosophical acquaintance. And people who have no sense should cause us anxiety on quite other grounds, if at all. So instead of mourning over attacks, misrepresentations, or "chaff" in newspapers, members would do well to go on with their work and let all the rest go. If let go, such things are carried into the great melting pot of life and may ultimately be turned into useful channels under the guidance of some master-mind. And work for Theosophy would put a stop in time even to the public demand for sensationalism. So on all grounds it would be foolish to waste time over contradictions, indignation or regret.

An important communication will be found in the "Mirror of the Movement" concerning a great Crusade that will shortly be made throughout Europe. It will be seen to be a magnificent conception; that from this land of promise and of freedom, young in its present civilization but older than almost any other if pre-historic epochs be taken into account—there should be carried a vast theosophical impetus to other parts of the world.

W. Q. Judge, in a letter dated August 5th, 1895, wrote: "What I

want to work at is a Napoleonic propaganda at which I hoped to, but cannot assist. . . . . We have to fill the air with Theosophy and the T. S. in A. . . . We have to pour in force at those points." And force will be poured in at the points he named, and elsewhere as well. Vibration is the key to much. It is the key to the thought of the world. At this time when new forces are out and a new cycle begins, it is by "vibrations" on all the planes that all real work will be done. It is not by chance that the X rays have been recently discussed by thousands of educated people in every civilized country. Ideas on the subject have in this way become familiar, however crude the general conception of vibration may be, and as the work of the next century becomes more clearly outlined it will be seen that the science of vibration will play an important part in the XXth century's development.

Meanwhile it would be safe to infer that anyone who had mastered the occult side of this science would have a power over nature and over that important part of nature—the thoughts of humanity—difficult to realize but easily credible. With or without such knowledge it is certain that a body of earnest students, united in purpose and harmoniously working together, carry with them a peculiar force and influence. This band of Crusaders at least know what they want and are agreed as to the means of reaching their common goal. If for no other reason, so rare is unity, this fact alone should impress all those they meet with the power and influence of Theosophy.

Events move rapidly at the present time. Since writing the above, and since inserting in the *Forum* "A Warning," concerning attacks to be made upon certain prominent Theosophists, one of those attacks has appeared in a New York newspaper whose reporter had been instructed, as he informed one of our number, "to tear Theosophy to pieces." This attack was directed against Mrs. Katherine A. Tingley, a member of the Theosophical Society in America, a personal friend of Mr. Judge's, and Outer Head of the "E. S. T.," to which position she was appointed by Mr. Judge in papers left by him. Certain statements made regarding this lady in the newspaper article in question were wholly erroneous, and in connection therewith an interview that appeared in the New York *Tribune* of May 18th should be carefully read; for it was considered best to ignore all personal criticisms, and what was told in the *Tribune* interview, while leaving unanswered various points of too much absurdity to be seriously treated, at the same time gives students of Theosophy a full explanation of all the insinuations made against our fellow Theosophist, Mrs. Tingley, in the hostile article in question.

It was not originally intended to reveal the name of the Outer Head of the E. S. T.—or "Inner Circle" as the press delights to call it—for

one year after the date of Mr. Judge's death. The work of the Crusade however, necessitated a change of plan, for Mrs. Tingley would have in any case been obliged to take an active part in that campaign, and to preserve secrecy would have been well-nigh impossible. For that reason, on Sunday, May 17th, at the conclusion of Brother Claude Falls Wright's lecture in Chickering Hall, E. T. Hargrove briefly addressed the audience.

Many of the remarks he then made have already been outlined above. He said in addition that he must apologize to those in the audience who were not members of the Theosophical Society in America for referring to a matter which concerned members of that body only. But he wished to take advantage of the opportunity, when a large number of members were gathered together, of referring to one or two matters of importance that required attention. Looking at that day's New York papers, he said, one could not fail to be struck by the sensational and often foolish news purporting to be about Theosophy and Theosophists. He had seen one report to the effect that a small boy, about six years old, was a great Mahatma ; the reason for this being that the boy was said to be controlled by George Washington, Webster and one or two others of equal note ! This boy was stated to have been accepted as a Mahatma by Theosophists in all parts of America. He, for one, had never before heard of this small boy ; nor did he want to hear of him again ; nor would most Theosophists be at all inclined to believe that this precocious infant could be controlled by any such entities. But this was a fair sample of the nonsense published concerning Theosophy.

Mr. Hargrove then went on to say that in another paper certain statements were made in regard to one of our members, many of which statements were entirely false. It was far from being his intention to controvert such erroneous statements as those referred to, for in any case Theosophists did not deal with personalities, but with universal principles. And, he said, it should further be made clear that Theosophists, as such, did not care in the least for the opinion of the public concerning any or all of our prominent members. Theosophists asked the public to pay attention to their philosophy, a knowledge of which they were busily spreading throughout the world : that was all.

Most of those present, said Mr. Hargrove, would no doubt be familiar with the facts of which the newspapers made a good deal not long since, that Mr. W. Q. Judge left an occult heir and successor to the Outer Headship of the "E. S. T." or Inner Circle, and that the original arrangement was to keep the name of this person a secret for one year from the date of his death, not in order to create mystery, but with a view to shielding this person from the inevitable slander and persecution to which she would be subjected, as Mme. Blavatsky and W. Q. Judge had

been when occupying the same position. That year's silence would now be broken on account of the Crusade (and Mr. Hargrove then briefly outlined this great plan of work). Mr. C. F. Wright and himself had prepared a statement for the press on the previous Thursday evening, containing the *real* facts about the Outer Head, with one or two details in regard to her previous work—all of which was well known to Mr. Judge. These details Mr. Judge himself had given them at various times before his death. This statement was given to one paper, but its publication had been deferred when it was learned that another New York paper intended to publish a long article on the subject on Sunday the 17th.

Regarding Mrs. Tingley personally, Mr. Hargrove said that those who sustained her knew what they were about; they knew her past and her present, and both present and past were equally honorable and free from reproach—worthy indeed of the deepest respect. With such a great work on hand as the Crusade, was it likely that he or any of them were going to waste their time in trying to convince the public of the excellence of another person's character, or of that person's occult attainments? He was absolutely indifferent as to what any one living thought about the present Outer Head. He knew, and it was his business to say what he knew; but beyond that he had no interest at stake. At the same time he, like every other member, must wish to save her pain and needless persecution. Mme. Blavatsky and Mr. Judge had had many loyal supporters in America, who had never failed in their loyalty nor in their appreciation of what these their friends and helpers had done for them. As it had been in the past so would it be in the future, and he was perfectly aware that their present helper would receive the same and even greater support, unwavering and certain, than had been extended to those who had preceded her as Outer Head of the inner School.

One other item of "news," for which more than one New York paper made itself responsible, deserves emphatic protest and condemnation. A "prominent Theosophist" was represented as having given certain information regarding what was headed "The Reincarnation of Mr. Judge." The suggestion made in this interview was disgustingly coarse, besides being absurd; it was as novel in its vulgarity as in its direct application, which, needless to say, was absolutely foreign to any ideas entertained on the subject by Theosophists actually prominent. The fact is that the inspirer of this interview is inimical to the T. S. in A. and was one of Mr. Judge's personal enemies. He masqueraded as a "Prominent Theosophist," with the connivance of the reporter, in the hope of discrediting the Society of which he is not a member. Such tactics can only recoil on the offender.

The American press has shown good taste and kindly feeling in one important respect: in all the comments that were made upon Mr. Judge's life and work after his death, there was sometimes disagreement with his philosophy and criticism of his aims, but never personal abuse or a revival of the slanders so industriously circulated against him during the last years of his life. It is possible that the press had some respect for the memory of a man who had worked unselfishly for years, who had never ceased to work in spite of sickness and persecution; it is possible that the press had some respect for his wife, for his family, still mourning their great loss—even respect for the thousands of loyal hearts throughout three continents who had looked upon this man as their friend and teacher. In any case there was no slander, no viciousness. It remained for two or three people, whom I will not name, who had once clasped hands with him as friend, who had looked on him as leader,—it remained for them to cry "fraud" at him across the valley of death and so brand themselves with ineradicable shame. This was done in newspaper interviews, which in this case must be accepted, since they but reiterated what had previously been stated in more than one personal conversation. But the persons do not concern us in the least. They are their own executioners. It is the act that calls for notice as showing that the press of America has its own code of ethics which is at least vastly superior to a code that allows of persecution, not only into the grave, but beyond it.

E. T. H.

"W. Q. JUDGE."

In thinking of this helper and teacher of ours, I find myself thinking almost wholly of the future. He was one who never looked back; he looked forward always. While the activities of the body and the mind were engaged each moment in the duty of that moment, yet his heart was set upon the promise of the future and the song of his soul echoed the music of cycles yet to come. We think of him not as of a man departed from our midst, but as a soul set free to work its mighty mission, rejoicing in that freedom and resplendent with compassion and power. His was a nature that knew no trammels, but acknowledged the divine laws in all things. He was, as he himself said, "rich in hope." This quality of his soul appears to be near to the root of much that has become so instantly, so largely helpful to us now; it seems the origin of the great leap which the Theosophical movement has taken during the last month. To those who were in some degree admitted into the orbit of that large mind,

the scope of its plans seemed a wonder which the passage of time only increased. He wrote recently that we should now turn our attention to work in the United States in order to have there "a world compelling and sky defying place for Theosophy," and to all who comprehended the forward stride of the movement seen at the last Convention, this prophesy seems very near fulfilment. How well he knew that the thought germ sowed to-day was the seed of a wider to-morrow. Continuously, habitually he sowed such seeds in every heart, knowing that like nature, he must ofttimes sow to waste a thousand seeds for every one that germinated, and so knowing, he calmly continued to sow. To the organizing, formative, building power possessed by him we owed much, and equally we found that the master builders must often demolish in order to build. While Mr. Judge organized on the one hand, he pulled down on the other, breaking up forms of thought, moulds of mind, crystallizations of habit and feeling, quite regardless of the cost to himself. Looking at the work as he left it, his object becomes apparent. That object was to solidify, to unify ; or rather to prepare for the unification which others mightier than he would bring about. In the fulfilment of this duty he was absolutely careless of misinterpretation, careless even when he inflicted a wound upon our surface natures, for he knew the occult significance of that saying : "faithful are the wounds of a friend." When he wounded the lower forms of self it only caused loyal souls to seek refuge in that wider nature which is the Self divine. While he felt pain when friends turned against him, pain in that warm human heart possessed by him, yet he mastered that pain and unflinchingly did again and yet again his duty. If he gave such warnings, no man ever gave greater joy, wider delight to his friends. And all who would be his friends were that. It must then be clear, as we survey the past, that our leader prepared the soil, the human soil, for the harvest to be sown. Now soil must be harrowed ; storms as well as sunshine must sweep over it ; it must now lie fallow and now give birth. In all these functions assisting, as the husbandman assists the fields, he presided over certain offices to his pupils as preparation for the sowing of the grain ; and that grain is not various but is of one species and origin. From it harmony and unity have germinated. In these continuing, who shall say what universal harvests shall not gladden the courses of the stars?

Mr. Judge joined another office to that of evolver. He was a conserver. When one came to work under him, one was at first surprised, perhaps annoyed even, at his insistence in small things. It was, keep your desk thus ; or, dip your pen thus ; or, make your entries and copy your letters in this fashion, and not in your own way. Presently one found that the sum total of attention in these details was greater celerity with less waste of energy, or greater mental freedom often obtained by

greater ease of bodily action. All he did had a meaning when you came to put it together. That change which men call Death has completed the puzzle; the picture stands before us perfect in all its parts. William Q. Judge was a teacher fulfilling a teacher's task. Before he left his body he was working in and for the future. Hence it is that we now feel him to be,—aye, let the truth be spoken,—we *know* him to be more fully alive, more freely working than ever. Rejoicing in his splendid freedom he still beckons us into the future.

That future as he saw and sees it is majestic in its harmonious proportions. It presaged the liberation of a race. It struck the shackles from the self-imprisoned and bade the souls of men be free. It evokes now, to-day, and henceforward forever, the powers of the inner man; it promises to these powers, still latent but drawing near to the birth, opportunity of education, of ordered evolution, assistance from men to mankind, from The Soul to all souls. Death, the magician, opened a door to show us these things. If we are faithful, that door shall never close. If we are faithful; only that proviso. Close up the ranks and let Fidelity be the agent of heavenly Powers. Down the long lines of history Freedom then shall march triumphant, her way paved with the fragments of great empires, and on her brows the trophies of the soul. Those empires were builded, every one, as forms of men are put together, for the use and self-enlightenment of the soul, and must give place to other and higher forms when that soul has expressed their essences and reaches forth to other heights of Being. To see America, the cradle of the new race, fit herself to help and uplift that race and to prepare here a haven and a home for Egos yet to appear,—for this he worked; for this will work those who came after him. And he works with them.

Julia Wharton Lewis Keightley.

HIS BALANCE.

It has been, as a rule, difficult to estimate, from a near standpoint, the work and character of the men whose lives have resulted in the greatest good. If this has been true of those who have worked through material and political agencies, it is still more true of those whose duty it has been to set into operation certain moral and intellectual forces.

It is also to be noted that symmetry of character is seldom truly valued. An abnormal talent, or genius, for some one thing, attracts attention, like a huge and disproportionate limb on a body of ordinary dimensions. In architecture, and in sculpture, symmetry disguises magnitude, and it is only when we stand back that we find how much the well proportioned statue, or building, towers above its fellows.

Few men can strongly realize new truths without becoming unbalanced. The new wine is too much for the old wine skin, which is strained and puffed out at its weakest places. The spread of a knowledge of truth and its proper valuation in relation to that which is already known, is too often hindered by the bigotry, extravagance, or personal vanity of those who are called upon to act as its apostles; for there is a bigotry in the new as well as in the old, and far greater temptation to the exhibition of personal talents and personal peculiarities, either real or affected. Some claim that this extravagant, or one-sided statement, is necessary for proper emphasis, and that eccentricity calls attention to the truth.

The character and the work of Wm. Q. Judge furnished the best refutation of these claims. He knew that truth needed no meretricious tricks or gewgaws, and that while these things attract attention for the moment, they produce disgust, and repel, by concealing the simple beauty of the truth itself.

His life was an example of the possibility of presenting new ideas with emphasis, persistence, and effect; without becoming eccentric or one-sided, without losing touch with our fellows; in short, without becoming a "crank."

Those who have heard him speak, know the singular directness with which his mind went to the marrow of a subject, the simplicity of his words, the unaffected selflessness that radiated from the man. The quality of "common sense" was Mr. Judge's pre-eminent characteristic. He had the gift of words, but also the far greater gift of a sense of proportion, of a co-ordinating faculty which reduced those words to their

proper place, as mere tools or agents, attracting no attention to themselves. His sentences were short and plain; his manner cool and quiet; but what he said was remembered, for his words appealed to the sense of truth; they seemed to "soak in," like the showers which the farmers prize, while a "torrent of eloquence" would have run off, leaving dry ground.

This balance and control of his qualities was one great secret of Mr. Judge's power. His sense of humor was a marked trait, as it is apt to be in strong and well balanced characters; and, while the rule may not be infallible, it may be noted that it is well to beware of the judgment of the person who has no sense of humor. His faculty of saying the right thing made it seem easy to have said it, just as it seems easy to do a difficult feat, when we watch some one who has mastered the complex faculties required for its performance.

It appears as if the quality most needed for efficient Theosophical work, is a well developed co-ordinating faculty; an intellectual cerebellum, so to speak. There has been plenty of crude, half animal emotionalism, miscalled "heart doctrine"; plenty of brilliant cerebral action; and, a plentiful lack of the dominating middle quality. We have all seen and heard the working of the ferment of new truth, the fizz and gush of the new wine, followed by the puffing of personal egotism in some weak place; then,—alas too often, by the rending of the stitches of the old bottle, and—after that—dregs only, "flat, stale and unprofitable."

Whether true or not, it might well be that Wm. Q. Judge was, as has been said, one of the signers of the Declaration of Independence. His qualities were those which characterized the leaders of that period. There was energy on the one hand, and intellect on the other; but there was also a dominating and tenacious common sense, which was not a dull conservatism, but a balancing quality which converted intellect into clear judgment, and blind expansive energy into cool steady work.

For the lack of this, we find that the intellectual element of the French Revolution furnished only a chaos of visionary schemes, while its emotional and animal energies were expended in destructive heat, fury, and froth.

Mr. Judge's last words were characteristic of the man, and at the same time showed that he knew there was energy enough for the work, but more danger from impulsive haste.

In organizing a powerful, sure, and steady movement, can we do better than remember his admonition:

"There must be calmness;— hold fast;—go slow."

W. Main.

THE LESSONS OF A NOBLE LIFE.*

IT is always a difficult task to form a just conception of people of our own time, and the task increases in difficulty the nearer we stand to our subject. It is so hard to put aside the personal likes and dislikes, to take into due account the obstacles to a complete success, or the real meaning of a seeming defeat, to be undazzled by a brilliant exterior, or unrepelled by a forbidding one. If we want to realize the height and grandeur of a mountain, we must not sit down at its base; we must go far off across the intervale and look at it from a distance if we expect to realize the majesty of its towering peak and the vastness of the dark woods that clothe its sides. And if it be always difficult, in fact almost impossible, to estimate the true proportions of the human soul that has its earthly lot cast side by side with our own, whom we have known for years coming and going about the daily business of life, much like the rest of the world, how altogether impossible is it, when behind this everyday character stands the representative of a great spiritual force, charged with a special work to do among his fellow men. To be intrusted with such a task is a great honor, but rather an overwhelming one, and I must ask your indulgence in advance for the inevitable short-comings that you will find in its execution.

Those of you who have read the recent papers in the *Irish Theosophist* on William Q. Judge, are familiar with the main outlines of his life, and for those who have not had access to one of the best of our magazines, it will be enough to sum up briefly the few facts there are to tell about his outward existence. He was born in Dublin, April 13th, 1851, and at the age of seven, a noteworthy point in a child's life, which should mark the complete union of the mind with the physical body, he had an illness so severe that he was thought for a few moments to have passed away. Suddenly the pulses throbbed anew in the delicate frame, and the child returned to life, so to speak, with what seemed to those about him a new character, with both artistic and mystical tendencies most strongly marked. His father brought his little family (who were early left motherless) to America in 1864, and settled in New York. William soon began to study law, and having attained his majority, and become a citizen of the United States, he was admitted to the New York bar in May, 1872. Two years later he was married, and for many years worked steadily at his profession, in which he distinguished himself by his thoroughness and unwavering persistence. It was in the practice of his

* Read at the Convention on April 27th, 1896, by request.

profession that he went to Chagres, where he contracted the terrible malaria that completely undermined his physical constitution, and brought about his early death on the 21st of March, 1896.

That is the brief outline of his *physical* life, seen from the standpoint of the outer world. But those who knew Mr. Judge best, who fought side by side with him in the battle for truth and freedom, know that the inner life, the real life, must be sketched in very different terms. The real history of Theosophy in this last quarter of a century is just beginning to display itself to our startled eyes, and while heretofore we have been working like the weaver of a Gobelin tapestry (who sees only the wrong side of his pattern, with its confused medley of colors) we are now allowed to step to the other side of the loom and realize the wonderful symmetry of the design that existed from the beginning, a design wherein every thread, every stitch had its ordained place, and fell into ordered lines even though we could see nothing but confusion.

Students of Theosophy know that all force,—from the power that holds the sun in its place to that which makes two grains of sand cohere, —moves in cycles, and that with every final quarter of a century, a new impulse comes from those Elder Brothers of the race who guard our spiritual welfare. In some way mankind has to be shaken out of its torpor, and made ready for a new era of life and wisdom. With us, here in America, the new school of spiritualism, with its rapping and materializing mediums, had begun to rouse the sluggish curiosity of the world, and make men open their eyes to the possibility of things as yet undreamed of, the reality of things untested in any laboratory, unweighed in any balances. Then came the setting of the stage for the new drama. Mme. Blavatsky was ordered in 1874 to go from Europe to an obscure little farmhouse in Vermont, where "spiritual manifestations" so-called, were going on, that she might meet Col. Olcott, who was to serve as an instrument in the cause. Col. Olcott wrote a book upon the incidents occurring in the Eddy homestead, and the book fell into the hands of Mr. Judge, who was seeking for information on what was now beginning to be thought the subject of the day, and he wrote to Col. Olcott, to ask if he knew of a good medium. Col. Olcott replied that he did not but that his friend Mme. Blavatsky was very desirous of making Mr. Judge's acquaintance.

Thus was the first link of the chain forged that bound together so closely three entities seemingly so distinct. The phenomena that were so liberally exhibited at that time, were necessary to rouse curiosity and to tempt investigation. As soon as their purpose was served, they were withdrawn. Very soon after Mr. Judge's first meeting with H. P. B., a few people were assembled at her rooms on the 7th September, 1875, to hear a paper on Egyptian architecture by Mr. Felt. Then and there Mr. Judge was asked by H. P. B. to "found a society" for the study of occult-

ism. Mr. Judge called the few friends present to order, nominated Col. Olcott as permanent chairman, and was himself appointed secretary. The next evening the same people met again, thirteen names were added to those of the three founders, a committee was appointed to draft a constitution and by-laws, and the first regular meeting of the Theosophical Society was held on Oct. 30th, 1875, when its officers were duly elected, and Mott Memorial Hall chosen as its place of meeting. There, on Nov. 17th, 1875, was held what may be called its first official meeting, and that date was afterwards given as that of the founding of the Society, although it was really started with that little gathering in Mme. Blavatsky's rooms on the 7th of September.

In June, 1878, Mr. Cobb, its first recording secretary, went to London to establish the Theosophical Society in Great Britain, and in December of the same year, Col. Olcott and Mme. Blavatsky were appointed to visit India, as a Committee of the T. S., spending two weeks in England on their way thither. Gen. Doubleday was elected president *pro tem.* in Col. Olcott's absence.

The seed had been planted here, and the gardener chosen who should watch over its growth. Under what adverse conditions, it is difficult for those to realize who have come in when the hardest of the work was done. The cutting down of ancient and thorny prejudices, the draining of swamps of indifference and conventionality, the breaking up of the hard clay of ignorance, had to be done by the undaunted courage and perseverance of H. P. B., who suffered all that the pioneers of Truth must always suffer, and nobly was she seconded by W. Q. Judge, who proved himself worthy of the trust confided to him, and under whose fostering care the little band of 16 or 18 had increased in 1895 to *thousands*. And could anything point more clearly to the real value of Mr. Judge's work, and to their appreciation of that work and their confidence in their leader, than the fact that at the crisis of last year, out of several thousand members, only ninety could be found after some six months' search, to sign a memorial against him? And of this small minority, scarcely half a dozen were active members of the Society.

And Mr. Judge's work, pursued under the most trying complications of physical suffering, was doubly difficult because, with the rush of enthusiasm that marks the neophyte in the search for truth, comes also the risk of exaggeration, of superstition, of a blind worship of and clinging to their leader. With H. P. B.'s departure from this life, those who had loved her were in danger of loving her unwisely, of setting up the personality instead of the teaching as the thing to be held dear, and through that indiscriminate attachment, of making of her sayings a dogmatic creed, and establishing a priesthood and a pope. In their gratitude for freedom they were on the point of forging new fetters for them-

selves; in their enthusiasm for the new light she had thrown upon life and religion, they were trying to set up a fetish and to pin their faith upon their leader, instead of working out their own salvation. And this excess of zeal the Chief (as we loved to call him) set himself most strenuously to repress. As a good gardener cuts away the rank, luxuriant shoots from his vines, so did he protest constantly and most vehemently against personal worship or dependence, against dogma of any kind, against superstition in any form.

For to the mystical element in the personality of Mr. Judge, was united the shrewdness of the practised lawyer, the organizing faculty of a great leader, and that admirable common sense, which is so *un*common a thing with enthusiasts. It was this unusual element of common sense that made him so valuable as the director of an organization embodying necessarily so many conflicting and inharmonious elements, and caused him always to lay so much stress upon the observance of small daily duties, and constantly to repress any tendency to extravagance in the thought or the action of his followers, either towards himself or others. In his teaching was embodied most emphatically that received by the prophet Ezekiel when the Voice said to him: "Stand upon thy feet, and I will speak to thee." It was the upright and self-dependent attitude that the Chief insisted upon, and he emphatically discouraged anything that savored of weakness, of want of self reliance, or of what H. P. B. was so fond of calling "flap-doodle and gush," and he turned a face of stern resistance to those who expected to reach the heights he had climbed by clinging to his garments. But when one came to him who really needed aid, no one could be more ready to stretch out a helping hand, to respond with a bright smile of encouragement, to say just the word that was necessary, and no more.

He was the best of friends, for he held you firmly, yet apart. He realized the beautiful description Emerson gives of the ideal friend, in whom meet the two most essential elements of friendship, tenderness and truth. "I am arrived at last," says Emerson, "in the presence of a man so real and equal . . . that I may deal with him with the simplicity and wholeness with which one chemical atom meets another . . . To a great heart he will still be a stranger in a thousand particulars, that he may come near in the holiest ground."

And upon that "holiest ground" of devotion to the highest aim, of desire alone for the welfare of others, the Chief was always to be approached. And blended with the undaunted courage, the keen insight, the swift judgment, the endless patience, that made his personality so powerful, were the warm affections, the ready wit, the almost boyish gayety that made it so lovable. And by these two chords, reverence and love, he bound together the hearts of his pupils so closely and so firmly

that they draw but the nearer to each other, now that his personal presence is no longer with them. The barriers of the physical once broken down, the spiritual energy, the liberated will, set free from their prison have flown straight to every soul working along the same lines, and filled them not only with strength but with gladness.

If there were one characteristic the Chief possessed in pre-eminence, it was certainly "one-pointedness," the power of fixing every faculty upon the desired goal, that goal for him, being the establishment of the T. S. upon an independent and steadfast footing. With the accomplishment of that object, the work of his life as Wm. Q. Judge was finished, and he gladly passed out of a physical body that only the most unswerving will could have held together for so long. Only those who knew him best, could rightly estimate the enormous amount of work he accomplished under the most unfavorable circumstances. Not only illness, but slander and every evil force continually assailed him, and the quick sensitiveness that made him so ready to respond to affection and sympathy, made treachery, ingratitude, and calumny all the more powerful to wound and oppress.

But all this concerns the personal element only, and in the case of the Chief we had to deal with higher forces. As with H. P. B., one felt in him the presence of a power behind the visible semblance, and became conscious that he was a representative of the Masters, a vehicle for other individualities who made themselves perceptible in various ways. H. P. B. wrote of him that he had been a part of herself and of the Great Lodge "for aeons past," and that he was one of those tried Egos who have been assisted several times to re-incarnate immediately, without passing into the rest of Devachan, that he might, as a well-trained instrument, continue the work of the Lodge among us. Nor will that work cease with the passing away of the Chief we loved and trusted. We love and trust him still and we know that he is with us in a more real sense than when encumbered by the flesh, and where he is, we may be sure he is at work, and for our good. For we know that H. P. B. spoke the truth when she wrote that "pure divine love is not merely the blossom of a human heart, but has its roots in eternity. . . . Love beyond the grave has a magic and divine potency which reacts upon the living. Love is a strong shield, and is not limited by space and time." When H. P. B. herself left us the whole Society trembled for a moment under the blow, and then rallied with a firmer front than ever. Each member seemed to feel bound to do all that he or she could, to make up for the loss of our beloved Teacher, and as she herself once said, in the name of the Lodge: "Those who do all that they can, and the best they know how do enough for us."

And when the Chief with whom we were so much more intimate had left us, it seemed for a moment as though we were indeed left desolate.

But only for a moment, and then came the reaction. From all over the country have come flocking in not only pledges of renewed devotion to the cause, offers of help and work of every kind, but assurances of the consciousness of the Chief's continued presence with us, and of his relief and happiness at being freed at last from the physical body that had been so long a painful burden.

Before this wave of glad reaction had time to pass away, we received the news that we were indeed not left without a leader but that the Chief himself had named his successor, and had made every arrangement for the continuance of his work on this plane. The name of the person selected was to remain a secret for a year, that the confusion naturally ensuing upon all the new arrangements might have time to subside, and perfect working order be established. In the meantime the whole Society is shaken out of the lethargy of routine, and every one of the members, like the fingers on the hand, feels the throb of energy from the central Heart. With this accession of enthusiasm there is but one danger, that we should be looking continually for signs and portents and that we should "despise the day of small things." Intense excitement must inevitably be followed by a reaction, and in such periods of mental and spiritual exhaustion will come doubt, distrust, and fear, fear for one's self and for the Society. Then is the time to turn our eyes resolutely upon the pole-star of Duty. The sun has set, the moon has gone, the darkness closes around us, but in the midnight sky still shines that tiny radiance, and guides our footsteps in the right way. In Geo. Herbert's words:

> "The trivial round, the common task,
> Will furnish all we ought to ask—
> Room to deny ourselves, a road
> To bring us daily nearer God."

One of the Chief's last messages to us said: "They must aim to develop themselves in daily life in small duties." We cannot all wear the conqueror's crown of wild olive or the martyr's palm, but we can all do the small duties of life thoroughly well, and the small duties require the exercise of the same virtues as the great ones. A child does not learn to walk by climbing a mountain, but by taking one step at a time upon a level floor; a bird does not begin to fly by soaring into the heavens, but by short flights from twig to twig.

In a beautiful lecture that our Brother Claude Wright delivered at Chickering Hall a little while ago,* he spoke of the spiritual messengers that have come from time to time to enlighten the world. In all countries, in all religions, there have been such messengers, and by them the torch of truth has been carried forward from generation to generation, and so the link that binds us one to another and all to the great

* April 12, 1895.

Source of Truth has been kept unbroken. If some of our Christian brethren would but read their Bibles with more attention to the spirit than the letter, they would see that Jesus spoke of his repeated incarnations for the service of mankind. In the 10th chapter of the *Gospel of John* he said to the Pharisees who were questioning him: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This charge have I received from my Father."

And this power belongs to all the Masters of Wisdom, the great souls who come to teach the world. Spiritual Messengers they are indeed, but every one who bears witness to the truth is also a spiritual messenger. We never can afford to turn a deaf ear to the words of any, for we know not from whose lips may fall the word that shall set us free. That was a beautiful story of Rhœcus, who could not recognize in the bee that buzzed about his head the messenger of the Dryad, and so lost her love.

For no matter from whose hand, child or slave, or prince, we take the draught that refreshes us, that person is to us a spiritual messenger. If a primrose by the river's brim could give the poet-soul thoughts too deep for tears, surely we may find on all our paths, ready to serve us if we will, the bearers of the truth. And no matter how insignificant we may be ourselves, we are all spiritual messengers if we but pass on to another the cup that has given us strength.

How often we have drunk of the cup held out to us by the Chief who has just left us, and though we shall receive it no more from the visible messenger, we cannot for a moment doubt that that spiritual energy is still with us to inspire us to more untiring activity, and to minister to us in our need. And one draught of that spiritual wisdom that it was the Chief's privilege to give us, is to be found in the little book so well named, *Letters that have Helped Me*. "Keep up the aspiration and the search," he says there to a desponding pupil, "but do not maintain the attitude of despair, or the slightest repining. . . . Is not the Self bright, bodiless, and free,—and art thou not That? The daily waking life is but a penance and the trial of the body, so that it too may thereby acquire the right condition. . . . Rise, then, from this despondency and seize the sword of Knowledge. With it, and with Love, the universe is conquerable. . . . In all inner experiences there are tides as in the ocean. . . . Anon the gods descend and then they return to heaven. . . . If we feel that after all we are not yet 'Great Souls' who participate in the totality of those 'Souls who wait upon the Gods,' it need not cast us down; we are waiting our hour in

hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscuration she does naught where that obscuration lies, while doubtless she and we, too, are then at work in other spheres."

KATHARINE HILLARD.

HIS LIGHT.

IT is not an easy task to write anything concerning W. Q. Judge. Nothing real can be placed on paper. I personally was not aware that I really knew him till it became necessary to defend him, and, as it then seemed, to protect him. Entering upon that duty, a deep, and till then hidden tie became evident, manifesting as the profoundest affection for the personal man of him. It was not till later still that I discovered more, and since then till this day ever more of that tie. The Light that came from him was the same as that which came from H. P. B., and is in some measure also in the hearts of all who love either of them. It is of the very central essence of our being as Theosophists, the cause of the love we bear to Teachers and the love itself. It needs for its re-awakening in each successive life but the merest moment of personal contact. And that moment came with the attack. He helped us from within and from without; was never ruffled, never irritated, never contemptuous, untiring in response. It is useless to make many words, and because a personal note is for the moment to be sounded, though my outer contact with him was neither frequent nor prolonged, I will say that the help he gave me must bear fruit for all time; that he showed the deepest knowledge of my inner necessities, weaknesses, and possibilities; that he was to me wise Teacher, and friend to the very centre; and that his utter integrity and the fullness of his humanity have helped me to the fashioning of an ideal of the perfect man. For which reasons his memory, the mere sound of his name, awakens an emotion that cannot be done into words, and that is in no way affected by the thought and the knowledge that he yet moves among the ranks. And all of this is only the corroboration of what will be said and has been said by our brothers through the world.

HERBERT CORYN.

IN ENGLAND AND AMERICA.

THE first time that I ever saw W. Q. Judge was in the winter of 1887–88, when he came over to London to see H. P. B., then in Lansdowne Road, on important business connected with the formation of what is now known as the "E. S. T." I only saw him twice and, so far as I can recollect, carried away little in my memory concerning him at that time. He was so different from many of those who crowded round H. P. B. in those busy days that, as a matter of fact, my earliest and principal recollection is of a quiet, unassuming American, who looked at one with a singularly penetrating and at the same time gentle gaze.

In looking over the letters, however, which I have received from the man who, after H. P. B., is for me, the greatest occultist we have had amongst us (though unknown and unrecognized for what he was by so many), I find a line from him written just after he returned to New York in 1888, so that my correspondence with him dates from then. Just friendly, helpful little notes at first, some in reply to longer ones from me; but it was in 1891 that I really entered into closer relations with him, and began to realize a little of the wonderful strength, the iron will, and dauntless, fiery energy of the soul that animated that slender frame.

He had come over to London to Avenue Road, just after H. P. B.'s departure. It was a time—a crisis—calling for the exercise of just such qualities as I then began dimly to see that he possessed. He drew us all closer together, put fresh heart into us, infused into us somewhat of his own strength and courage, and to him I for one turned naturally as the only possible real occult teacher and leader left to us. For such he really was, H. P. B.'s heir in the direct line of succession. Never shall we see quite his like again, any more than the "Lion of the Punjab," as he used to call her, will return to us in just such a body as she wore when last with us.

I well remember how instinctively I turned to him at that time for help and guidance in a difficult place in my life, and shall always gratefully cherish the wise and gentle words of advice and encouragement that he gave me. Yet never obtruding his personality, for of all men I have ever known he was the most impersonal. One hardly noticed it at the time, but afterwards the recollection of his extraordinary and complete self-effacement would come suddenly upon one with a shock of wonderment. He drew all hearts to whom he made himself known, as indeed he ever strove to do to all—yet some there were who "thought that heart was something else."

Never can I forget meeting him in the summer of 1894, just after the London Convention in July. I had been ill, abroad, and on my return went straight down to Richmond—by the kindness and courtesy of Dr. and Mrs. Keightley, with whom he was staying—to see him. He was so ill, so altered physically that it wrung my heart to see him, yet it was the same *man* I had ever known, and the unalterable conviction that I held of his innocence and integrity was made if possible deeper than ever. His patience was touching, yet one could see that he suffered as only the world's martyrs have suffered, from the treachery and ingratitude surrounding him. Bitter indeed was the cup he had to drink.

It is a cause of great happiness and thankfulness that I was able to attend that memorable Convention held last year at Boston. Surely there he had some small measure of his great reward, in the enthusiasm, the devotion, the heartfelt loyalty that was so spontaneously evoked when with one accord he was proclaimed life-President of the T. S. in America.

And now he is gone from amongst us in visible form; that poor tortured, suffering body is at last out of pain—yet his works do follow him, and to me the greatest lesson taught by his splendid life is *selfless work*. Through difficulties and discouragements enough to turn back the stoutest heart, he fought his way, single-handed at first, and always undaunted. Often cast down, yet never despairing or relaxing his efforts, his iron grip on circumstances. Seeing the future, he worked for it, and the eternal gratitude of those to whom he was at once friend, teacher, and leader, can best strive to find expression in a whole-souled attempt to go and do likewise.

And what of the future? That future for which he worked, and which, with clear vision, he saw coming ever nearer as his life slowly declined and drew towards its close. It would almost seem that his withdrawal from among us in visible presence has been the signal for the outpouring of such a mighty force as we have never experienced—or even so much as dreamed of experiencing—before. *The future is assured.* The ultimate and absolute success of Theosophy is now only a matter of time; it is for us as a body, and as individuals, to hasten that glorious time when we *know* that the knowledge of "the Lord" will indeed cover the earth as the waters fill the ocean. May we all play our part nobly and forcefully in this great and world-stirring revival of the ancient Wisdom of the Ages, as befits those who, to the self-sacrificing life of our late chief, owe more than the labors of many lifetimes can adequately repay.

ALICE L. CLEATHER.

OUR FRIEND AND GUIDE.

My acquaintance with William Q. Judge antedated considerably my interest in Theosophy. We were introduced by a newspaper man who spoke of him to me as a thoroughly honest good fellow but a crank about some incomprehensible Oriental philosophy, a knowledge of which would not be, to any practical mind, compensative for the difficulty of understanding it. If my memory serves me rightly, we met first upon an occasion when H. P. Blavatsky was induced to try, in presence of some reporters, if she could open up communication with the diaphanous remainder of a night watchman who had been drowned in an East River dock. Olcott was present, in command, prominent and authoritative; and Judge, in attendance, reserved and quiet. The spook was shy and the reporters were sarcastic. The only one apparently annoyed by their humor was the Colonel. Mr. Judge's placidity and good-nature commended him to the liking of the reporters and made a particularly favorable impression upon me, which was deepened by the experiences of an acquaintance that continued while he lived. In all that time, though I have seen him upon a good many occasions when he would have had excellent excuse for wrath, his demeanor was uniformly the same—kindly, considerate and self-restrained, not merely in such measure of polite self-control as might be expected of a gentleman, but as if inspired by much higher regards than mere respect for the convenances of good society. He always seemed to look for mitigating circumstances in even the pure cussedness of others, seeking to credit them with, at least, honesty of purpose and good intentions, however treacherous and malicious their acts toward him might have been. He did not appear willing to believe that people did evil through preference for it, but only because they were ignorant of the good, and its superior advantages; consequently he was very tolerant.

But that meekness of spirit—a strange thing, by the way, in a brainy and rather nervous Irishman—by no means made of him a weak, or yielding character who could be bluffed into doing what his judgment did not approve or turned aside by influence from any course of action upon which he had deliberately resolved. And careful deliberation upon things was one of his strongest characteristics. His mind was very active, quick and resourceful in suggestion, but I do not recall having ever known of his trusting its impulses until he had thoroughly weighed and considered them. Not infrequently, matters that seemed to me of trivial importance, things that might just as well be settled right off, and about

which there did not appear to be room for two opinions, he would take under advisement over night, or even longer. And candor compels me to admit that such things, as a rule, turned out to be much more important and with chains of effects more serious than had at first seemed possible, fully justifying his caution. I do not know whether Mr. Judge ever played chess. Probably he had no time for any play, or care for aught but work. But he should have been a splendid chess-player—though a very slow one. Now, and for a good while past, I have had no doubt of his receiving aid in his deliberations, and guidance toward correct conclusions, from intelligences with prescience beyond that of ordinary men, but when I first noted his habit of deliberation I regarded it simply as a proneness to "chew over" things,—prudent but rather un-Irish.

The *Path*, when it first appeared, was a mild joy to the newspaper men who knew Judge. Their occupation seems to cultivate in them a cynical materialism, not readily impressed by metaphysical abstractions and divagations among the intangibilities such as are dear to the heart of the oriental philosopher. And they had a good deal of fun with Judge about his magazine. With what patient, tolerant, unfailing good humor he took it all! They liked him, but were more than ever convinced he was "an amiable crank."

That idea of him was so settled in my mind that I was not a little astonished when one day he appeared in La Guayra (Venezuela), where I happened to be, as the attorney representing a mining company holding certain valuable concessions from the Venezuelan government. Of course, I had known before that he was a lawyer, but had never seriously thought of him as anything else than the editor of that quite remarkable magazine. He had come to straighten out some snarl the company had got itself into, or secure it in some jeopardized rights, and I remember wondering if the people who employed him in such serious business had ever seen the *Path* phase of him. But, to my surprise, I soon found that he was a clear-headed, tactful, thoroughly informed and energetic man of affairs, without a trace of the mooniness I had somehow come to expect as a reflection in him of his philosophy. But he had the philosophy along with him, all the same.

Later, when my Karma at length awoke in me a curious interest in Theosophy and I went to Mr. Judge for a plain statement of what it was, I found occasion to admire the clearness of his thought, the soundness of his logic and the lucidity with which he was able to set before me what had, until then, seemed the abstruse and difficult system of the wisdom-religion. That he was anything of a "crank," was speedily and permanently banished from my mind and the more intimately I knew him thereafter, the more reason I felt for respecting not only his ability as a

teacher and moral worth as a man, but his comprehensive knowledge, capacity as a reasoner and versatility of talent.

Since his death, the averment has obtained newspaper circulation that he professed ability to produce remarkable phenomena. It is, no doubt, a lie. Occultism—the scientific foundation of Theosophy—attracted him and he had undoubtedly made considerable progress in his knowledge of it, but he did not seek to cultivate extraordinary "powers"; would have concealed if he had possessed them, and was altogether too honest a man to make any false claims. His astral percipience was remarkably clear and well-controlled, but he never spoke of it except when asked to do so and only then if he might give helpful information, or warning, to a student. And he seemed particularly desirous of having it recognized not as a special acquisition resultant from his own endeavors, but as an inheritance, interesting but undesirable and even dangerous when not governed by knowledge.

Many journalists work very hard, but I have never known any one, even in that toilsome field of labor, so indefatigable and persistent as William Q. Judge. No matter how much those about him might endeavor, by their assistance, to lighten his burden, the effort was hopeless, for a moment's leisure, when he should have been resting, only gave him opportunity to think of something else to do. Even when his health was rapidly giving way under the long continued strain, he arose as early in the morning as he could—to work; and he sat up as late as possible at night—to work. Writing articles for his own magazine and for other journals, carrying on a very large private correspondence, public speaking, attention to an infinitude of details in the conduct of affairs, travelling—during which he continued work almost as closely as if he had been in his office,—filling the offices of guide, philosopher and friend to a host of persons who sought him in those capacities; such was the life of W. Q. Judge for days and years. He was like a railway engineer who, firm at his post, forces his engine steadily forward, unmindful of the hostile mob hurling mud, stones and bad language at him from all sides, indifferent to the cabals and machinations among the train-hands, some of whom, foolishly ambitious, wish to take his place. While he lives, he keeps his hand upon the lever and his gaze fixed toward the distant goal, true to the trust reposed in him—the care of the train.

I have written of him simply as a man, on the plane where every one could know, appreciate and love him. With his higher life and the relations he bore to those impelling the Theosophic movement, this little tribute to his memory, as a personality, has nothing to do. As Theosophists, we realize that the true individuality in the man we knew as Judge has not ceased to live and labor for the advancement of the

cause dear to his heart; we accept the fact that his time for rest had come; we believe that a new impetus will be given to the spread of Theosophy following his retirement from the mundane plane, as was the case after the corporeal demise of H. P. B. Nevertheless, we mourn the loss of the man, the good, wise, warm-hearted, altruistic friend whom we shall see no more.

J. H. CONNELLY.

QUESTIONS AND ANSWERS.

F. A. S.—Is the "E. S. T." any part of the Theosophical Society in America, and does any officer of the "E. S. T." have authority in the management of the exoteric Society?

ANS.—The E. S. T., or so-called Inner Circle, is an organization entirely separate from the T. S. A. There is no official connection whatsoever between the two bodies. Many members of the E. S. T. reside in Europe and are members of the Theosophical Society in Europe. Others are in India and Australasia. No officer of the E. S. T. has any voice in the control of the exoteric Society, merely because he holds such office. The T. S. A. is a self-governing and autonomous body, whose officers are elected at stated intervals by the votes of the Branches represented by their delegates in Convention assembled. E. T. H.

F. A. S.—What is the E. S. T.; who manages it, and how can I join it?

ANS.—The E. S. T. is a school for the purpose of studying Theosophy in some of its deeper aspects. Its members receive teachings that are not contained in the exoteric writings. But its prime object is to help its members to work for humanity and to teach them to love that work. The E. S. T. is managed by an Outer Head and Council. The present Outer Head is Mrs. K. A. Tingley of New York. Mr. W. Q. Judge preceded her in this office, down to the time of his death. The School was originally founded by Mme. H. P. Blavatsky, who controlled its work during her life though she gave Mr. Judge full authority to act on her behalf in America. If you desire to join it you should address "The Secretary, E. S. T., 144 Madison Avenue, New York City."

E. T. H.

T. R.—What is the exact connection between Freemasonry and the Theosophical Society?

ANS.—There is absolutely no connection between the two, outwardly at least. In order to find the real connection one would have to go far back in history. In the last century, for instance, St. Germain and Cagl-

iostro, as messengers from the great Brotherhood, carried on by far the greater part of their work among the Freemasons. They were both members of that fraternity and did much to reform its practices, which at that time had lost their original purity and meaning. That there is a very close link between the Theosophical and Masonic movements is certain, because the object of each is the same—brotherhood. Further, the Freemasons have done much to preserve the symbolism of the ancient Mysteries, though they have not been able to retain the key to their interpretation. In thus preserving the symbols they have indirectly helped forward the second object of the Theosophical Society : to study and investigate modern and ancient religions, philosophies and sciences. I well know the deep but quiet interest that Mr. Judge took in the Freemasons, and also know that he did not act from any sentimental motive, but with a full appreciation of the fact that Masons might, if they would, do much to help forward the Brotherhood of man. Any one who knows a Mason, who is leading a true Masonic life, and who has felt a sufficient interest in the subject to take a high degree, will be aware that such a Mason is a seeker after truth and is well on the way to its attainment.

E. T. H.

P. O. A.—Can one who has been an investigator of Spiritualism and a seeker after truth in other directions, become an Adept in this life?

Ans.—A consideration of the laws which govern adeptship so far as they are known to us should supply a sufficient answer to the question. Adeptship is the result of evolution, of the gradual and toilsome acquirement of experience, and never of sudden creation. We may usefully remember that H. P. B. was at one time an ardent member of the Greek Church and William Q. Judge of the Methodist denomination, and that they were both of them investigators of Spiritualism. It is the love of truth and the unceasing pursuit of truth which hasten evolution and in no way the temporary form which such exertion may assume. Experience must be acquired, not in one direction alone, but in all directions, and where the love of truth is constant and sincere it will not regard any direction as barren or fruitless ; it will not be withheld from any investigation, nor will it fear to step from the old ground on to the new as the light ahead grows stronger and brighter. Not the action which is seen, but the motive which is unseen, is ever the help or the hindrance.

S. G. P. Coryn.

Ans.—Confusion arises over such a matter as the above, owing to lack of realization of the difference between brain and soul. The Adept is at no time the brain or body, and it may take the Adept-Ego many years to gain control over his instrument. In the meantime that instrument is trained under the guidance of the inner self by means of the

outer experiences through which it passes. It may take long to make the wheels and cogs and other parts of a machine, but once in place it only takes a Master's touch to set them all in motion. E. T. H.

LITERARY NOTES.

"THE WORLD KNOWETH US NOT." This is a series of extracts, helpful to students, from the letters of William Q. Judge, which series has appeared in the *Irish Theosophist*. I am about to print it in book form, for the use of students, and would earnestly beg my fellow Theosophists in all parts of the world to send me any extracts from letters of Mr. Judge's in their possession, so that all our comrades may share equally in them. The book will be printed at my personal expense and the proceeds devoted to the Theosophical cause.

JULIA W. L. KEIGHTLEY,
62 Queen Anne St., Cavendish Square,
London, W., England.

THE NORTH AMERICAN REVIEW for June will contain an article by E. T. Hargrove on "The Theosophical Society in America and its Work." This article was solicited by the editor of the N. A. R., which affords one of the best possible evidences of the present wide-spread interest in Theosophy.

THE THEOSOPHIST for March and April. The March number was received too late for review last month. "Old Diary Leaves" tells of the Colonel's arrival at Benares, his first experience with the Maharajah and his efforts to revive interest in Sanscrit learning and literature. Charles Johnston has a philological article showing the close relation between Sanscrit and Slavonic. In the April number "Old Diary Leaves" finishes the account of the Benares visit. An article on the number seven carries that subject to the usual unwarrantable extreme. There is nothing else worthy of special notice. Small comment is made on Mr. Judge's death and what is said is unfortunate.—[G.]

LOTUSBLÜTEN for April gives installments of "Karma," "The Wisdom of the Egyptians," "Fragments out of the Mysteries," and a most interesting letter.—[G.]

SPHINX for April. Our attention naturally turns to a fair picture of our late leader, William Q. Judge, and a short and unprejudiced account of his life. The number also contains translations from H. P. B., Col. Olcott, and several articles by both Drs. Hartmann and Goring.—[G.]

THE ENGLISH THEOSOPHIST for May. This always welcome magazine comes like a breath of strong salt air. It is a tonic against sentimentalism, gush and false pretence. The contents are nearly entirely written by the Editor and are the more valuable therefor. We are particularly struck with the following: "A genuine comradeship is quite consistent with the absence of all familiarity, and with very little intimacy."—[G.]

THE LAMP for April. As the first number since Mr. Judge's death, there is naturally much in it concerning him. The title page has an excellent reproduction of Sarony's wonderful portrait and a series of clippings is given from newspapers and magazines containing appropriate notices. Dr. Buck's letter to the T. S. in A. is also reprinted. "A Sleep and a Forgetting" is another remarkable dream by Iris H. Hill. There are two or three pretty verses and the usual International S. S. Lessons, notes and extracts.—[G.]

THE IRISH THEOSOPHIST for April opens with most beautiful memorial articles on Wm. Q. Judge, full of deepest feeling and force and clothed in perfect literary garb. The poem which heads them is truly *a poem*, with the inner fire and outer grace of words. "J.'s" admirable description of an occultist in one of them is worthy of further comment, being the best thing of the kind we have ever seen—the keynote is finely reached. A stirring article, one to rouse the slumbering warrior in many breasts, is that by Laon—"Ye are Gods"—"Arise, mortal, take up thy Godhood." Another of C. J.'s delightful

papers appears this month—"The World-without-End Hour." It deals with the wonderful subject of time, and all the writer's delicate wit and earnest insight are brought to the task. Mr. Dunlop contributes "Casting the Lead," an admirable expansion of Emerson's idea that "character teaches above our wills," or in the words of the present writer: "Much if not everything depends on the inner attitude." A short article on "Peace" and the discussion by several of "Other People's Problems," complete the issue.—[G.]

THE UPANISHADS—THE THEOSOPHY OF THE VEDAS. A fair translation of several of the best known Upanishads by G. R. S. Mead and J. C. Chattopadhyaya. The letterpress and paper are most excellent but the style of binding makes the book hard to read and is not to be commended.—[G.]

THE STORY OF ATLANTIS, by W. Scott-Elliott. An interesting and fairly well written book, said to be an account of a series of researches into the astral light. The Introduction is written by Mr. A. P. Sinnett. (For sale by the Theosophical Pub. Co. Price $1.25).—[G.]

ISIS for March opens with an editorial on H. P. B. which nobly defends her position and proves that her integrity must be fully and unreservedly admitted if we accept the least of her teachings. "Letters on Occultism," "The Study of the Secret Doctrine," and "Cagliostro" are continued. This month's instalment of "In Deeper Dreamland" is full of valuable matter, and "The Position of Modern Science," by H. T. Edge, is a pointed article.—[G.]

LUCIFER for April. "On the Watch-Tower," discusses the Theosophical nomenclature, the Buddhistic idea of soul, and the recent discovery of Röntgen. "Berkeley and the Occult Philosophy" is a thoughtful and interesting article by Ernest Scott. "A House of Dreams" is a clever story, by Maryon Urquhart. A protest against certain remarks in 'anuary *Watch-Tower* is contained in the "Education of the Sexes," which is a vigorous plea for co-education. LUCIFER covers itself with glory, however, by the entirely cautious manner in which Mr. Judge's death is noted, without the least comment.—[G.]

THE BUST OF W. Q. JUDGE that was exhibited during the Convention in New York, admirably represents Mr. Judge's wonderful head. It can be obtained from the sculptor, T. A. Linstrom, at his studio at 1267 Broadway, New York, or from the Theosophical Pub. Co., $10.00.

MIRROR OF THE MOVEMENT.

AMERICA.

SECOND ANNUAL CONVENTION, T. S. A.

This Convention was perhaps the most remarkable in the history of Theosophy. The determined energy—the spirit of harmony and loyalty displayed, the spontaneous and enthusiastic action of the whole body, made evident the fact that a new and mighty force was acting in and through the Convention. The solidity and strength of the Society and the Theosophical movement were fully demonstrated.

FIRST DAY.—MORNING SESSION, APRIL 26, 1896.

The delegates assembled at Madison Square Garden, New York, at 10 A. M., Dr. J. D. Buck calling the Convention to order, Edw. B. Rambo being elected temporary Chairman, Elliott B. Page, Secretary.

The following were then appointed a Committee on Credentials: A. M. Smith, Henry T. Patterson, Albert E. S. Smythe, Abbott B. Clark and Walter T. Hanson.

After roll-call Dr. J. D. Buck of Cincinnati was unanimously elected permanent chairman of the Convention amidst great applause.

Dr. Buck then took the chair and the following committees were appointed: Committee on Resolutions: A. A. Purman, E. B. Rambo, W. A. Stevens, W. T. Hanson, Dr. E. D. Simpson; Auditing Committee: A. H. Spencer, T. R. Prater, M. H. Phelps.

Dr. Buck then introduced the Foreign Delegates, Dr. Arch. Keightley and Mrs. Alice L. Cleather of London, England, and D. N. Dunlop and Fred. J. Dick, of Dublin, Ireland, who in turn spoke briefly and to the effect that their mission was to make stronger the links between this country and Great Britain. They all received the warmest possible welcome. Fraternal greetings were also read from Australia, Sweden, New Zealand, and the newly-formed Spanish Branch in New York City. Mr. Albert E. S. Smythe of Toronto, Canada, was also introduced as a Foreign delegate, and was greeted with loud applause.

The President's annual report was read by Claude Falls Wright. One of the most interesting items was in regard to the growth of the Society since last Convention—that in spite of the withdrawal of certain Branches after the last Convention the number has been made good and even new Branches added, so that we now have on our roll 108 as against 102 reported at the Convention of 1895.

Mr. E. A. Neresheimer presented the Treasurer's report showing that the receipts for the year had been $8,944, and the expenditures $7,714.25, leaving a balance on hand of $929.62. A new and very pleasant feature was the introduction of music which relieved the otherwise dry formalities of the routine work.

The Convention then adjourned to meet again at 3:00 P. M.

AFTERNOON SESSION, APRIL 26TH.

The meeting was called to order at 3:16 P. M. Reports of various committees were read, approved and committees discharged.

Resolution respecting William Q. Judge on motion of Mr. Rambo, was adopted by all standing. Resolutions on Lotus Circle work; commending the labors of Mr. Geo. E. Harter and his scheme for raising money for the Society; and the resolution presented by Mr. Smythe that the Executive Committee consider the advisability of making a presentation of Theosophy in Toronto at the time of the meeting of the British Association for the Advancement of Science were adopted. Resolutions respecting the three objects of the T. S. and one containing a clause condemning vivisection were referred back to the committee. Resolution on the life and work of Baron de Hirsch was also adopted. A vote of thanks was then extended to the musicians.

The Convention then proceeded to the election of a new President and officers. Dr. Buck nominated Ernest T. Hargrove for President in a speech that was well calculated to arouse the extraordinary enthusiasm it provoked. The entire audience rose amid cheering and waving of handkerchiefs. Mr. C. F. Wright seconded the nomination, and when the prolonged applause had subsided, Mr. Hargrove returned thanks, saying that he cordially thanked those present for the greeting they had given him, which he well understood was not extended to himself personally, but to the President of the Theosophical Society in America. "It might have given me more pleasure," he said, "to have been among you shouting for, let us say, Dr. Buck, than to have had to stand upon this platform and look on and listen to the shouting." Mr. Hargrove then expressed his determination to carry on his duties as President along the lines so clearly laid down "by our late great leader, Mr. Judge." Referring to Dr. Buck, he said that "if Dr. Buck had held up his little finger he would have been unanimously elected and that the only reason why he has not been elected is that he himself declined the office, putting forward as his grounds that he believed that he could do better work for the movement to which he has devoted his life by carrying on that work on private lines rather than before the public." A storm of applause showed that Dr. Buck's sacrifice had been fully appreciated by all the members present. After paying a tribute to the life and work of Mr. Judge, Mr. Hargrove concluded his speech by calling attention to the work that lay before them all in the future, saying that by unselfish and unceasing work "we should show our gratitude to our past leaders—those leaders who never will desert us—and in that way build up a memorial which will go down into the future unstained and perfect." [Loud applause.]

Next in order was the election of a Vice-President, and E. Aug. Neresheimer was not only elected to that office, but was re-elected Treasurer, amid the greatest possible enthusiasm, the audience again rising and loudly cheering Brother Neresheimer.

Messrs. A. H. Spencer, H. T. Patterson, Claude F. Wright, Dr. A. P. Buchman, Dr. Jerome A. Anderson, and Dr. J. D. Buck were elected Executive Committee to serve for the following year. The "Green Isle" was heard from by cable as follows:

April 26, 1896.

"Hurrah for the Convention. From Ireland."

(Signed) RUSSELL.

The Convention then adjourned until 8:00 P. M.

EVENING SESSION.

Long before the evening session was called to order the large auditorium was packed to its utmost capacity, fully 2000 people being present. The stage was decorated with a profusion of ferns and palms. In the centre stood a veiled bust of Mr. Judge.

This session was principally for the public and was occupied mainly with ten-minute speeches by different representatives of Theosophy and the unveiling of the bust of William Q. Judge.

The proceedings were opened by music. Dr. Buck delivered an address on "International Unity"; Mr. George M. Coffin on "Evolution"; Mrs. Alice L. Cleather of London, on "Karma"; Dr. Jerome A. Anderson on "The Needs of Humanity"; Mr. Frederic J. Dick of Dublin on "Reincarnation"; Burcham Harding on "Mission of the Theosophical Society"; and James M. Pryse on "Theosophy and the Children."

A selection was given by the string quartette and the ceremony of unveiling the bust of William Q. Judge was then performed. The audience rose and remained standing in silence while the veil was removed by Miss Genevieve M. G. Kluge, a child four and a half years old, the youngest member in the Society. After the ceremony Claude Falls Wright stepped forward and said that the real Founders of the Theosophical Society were preparing to found a School for the Revival of the Lost Mysteries of Antiquity, and that to carry out this object funds would be solicited, a suitable site procured and buildings erected. The aims and possibilities of such an undertaking should be apparent to members of the Society, who have the power and disposition to carry it into effect. Mrs. P. B. Tingley followed Mr. Wright and made a few remarks about the founding of the School.

Appropriate resolutions on Mr. Judge were read by Judge E. O'Rourke. Mr. Wright spoke on "Lessons to be Learned from this Convention," and Mr. Hargrove on "The Future of America" in connection with the School for the Revival of the Lost Mysteries of Antiquity. Great enthusiasm was aroused, which found expression in subscriptions to the School fund amounting to $5000.

FOURTH SESSION, MONDAY MORNING, APRIL 27, 1896.

The report of the Committee on By-Laws was read by Mr. Wright. The following alterations and amendments were proposed and adopted: (1) By-Law 13 was made to read "The President shall be the custodian of all the archives and records of the Society," as the provision that the President might "delegate any one or more of his powers to a person or persons chosen by himself," made on account of the illness of Mr. Judge, was not now necessary. (2) Between By-Laws 19 and 20 was added the clause, "The term of office of the President shall be three years." (3) To By-Law 22 where it states that the *Forum*, the *Oriental Department Papers* and the *Branch Department Papers* are to be recognized as a part of the activities of the Society was added "and Lotus Circle." (4) Between By-Laws 30 and 31 was inserted, "Branches shall not be chargeable with the annual dues to Headquarters on the first of January for any new member joining the Society within three months immediately preceding the 1st of January." (5) Between By-Laws 46 and 47 the following was inserted as a new By-Law: "No member of the Theosophical Society in America shall promulgate or maintain any doctrine as being advanced or advocated by the Society."

A resolution presented by Dr. E. D. Simpson and seconded by E. T. Hargrove, expressing appreciation of the loyalty and devotion of Dr. and Mrs. Buck was carried with loud applause. The Doctor replied saying all the honors belonged to Mrs. Buck, because a good wife makes a happy home and when husbands and wives worked together, far reaching results could be accomplished.

Mr. Wright proposed that the resolution adopted by the American Societies in 1893, declaring the disapproval of the Societies of giving tuition in occultism and the occult arts for money consideration, be endorsed by this Convention. The resolution was adopted.

President Hargrove and Dr. Buck expressed to Mr. E. B. Page the Society's appreciation of his devoted work in advancing its interests.

President Hargrove then appointed Joseph H. Fussell as his Secretary, this appointment evoking much applause from those present. He also gave well deserved commendation to Mr. Claude Falls Wright, who had been Secretary to Mr. Judge and H. P. B., and who was now called to more important work.

Dr. Buck read extracts from a paper he had written on "The Latest Science and the Oldest Philosophy," and spoke about the School of occult learning, which was mentioned the evening before, with special reference to Masonry, after which tellers were named to take up subscriptions resulting in increasing the school fund to $11,000. The Convention then adjourned *sine die*.

P.

BEACON T. S. (Boston), in connection with its Brotherhood Suppers gives a lecture on Theosophy every other Sunday evening at the Headquarters of the Central Labor Union. This being a new activity the attendance is not yet large, but the number of questions put to the speakers after the opening talk show that real thinking has been aroused and that the interest is increasing.

JULIUS OETTL is giving lectures in Alameda, Calif., every Sunday evening.

PACIFIC COAST LECTURER. The Pacific Coast Theosophical Committee acting in harmony with the vote of the Western Branches, has re-elected Dr. Allen Griffiths as Pacific Coast lecturer for the ensuing year.

WHITE LOTUS DAY was observed by the Branches generally throughout the country, very interesting meetings being held, but space will not permit the numerous reports being printed.

ELEVEN NEW BRANCHES have been chartered since the last report, at Louisville, Ky., Jacksonville, Fla., Savannah, Ga., Atlanta, Ga.; these four being the result of the Southern tour of Mr. Burcham Harding. Also at Hartford, Conn., the result of the work of Miss F. Ellen Burr, Miss M. L. Guild, and William H. Witham; White Lotus T. S., New York, outgrowth of White Lotus Centre on East Side; El Sendero T. S., New York, composed of Spanish speaking members; Theosophische Gesellschaft, "Germania," New York, composed of Germans; William Q. Judge, California, Pa.; Grand Rapids, Mich.; Hackensack, N. J. Atma T. S., in New Haven, Conn., has reorganized.

MACON T. S. has changed the order of its meetings somewhat on account of the fresh interest incited by the visit of Burcham Harding in April. On Sunday evenings at 8 o'clock the meetings are open to the public and Theosophy is presented in a popular and rudimentary form; on Tuesday a class is held for the study of the Seven Principles of Man; on Sunday morning at 11 o'clock a class meets for the study of the "Ocean of Theosophy"; and on Thursday evening the regular Branch meeting is held. The membership is increasing and the attendance at lectures steadily grows larger.

LOYALTY T. S. The Headquarters of the Societies in Chicago have been removed to 153 Washington Street, Room 9.

OBITUARY. We regret to chronicle the death on April 25th of Mr. Albert Hart, of Sacramento, Calif. Mr. Hart was an old member of the Society and has been President of the Eureka T. S. for the last four years.

SAN FRANCISCO T. S. gave the following lectures in May: 3d, "The Test of Gratitude," Mrs. Mercie M. Thirds; 10th, "Life and Death," Dr. W. W. Gamble; 17th, "Theosophy and Christianity," E. G. Merwin; 24th, "Theosophy and Social Questions," Mrs. J. D. Hassfurther; 31st, "The Destiny of Man," Amos J. Johnson.

A NUMBER of members from different Spanish-American countries have lately arrived in New York City; and just before the Convention Mr. John M. Pryse called them to Headquarters, introduced them to one another, and formed a branch called El Sendero (The Path). It starts with eight charter members, and others have promised to join. Señor Charles L. Simon, formerly of the Caracas, Venezuela, Branch, is president, and Señor Emanuel Romàn, from Cuba, is secretary. At the first regular meeting a resolution was passed (which will appear in the Convention Report), expressing a desire to work in conjunction with loyal Spanish-speaking members in all parts of the world, for the Theosophical propagandizing of Latin America especially. An article about Theosophy and the Convention has been sent to all the leading Spanish papers of the world, and other projects are being attempted by the branch. All in America who know Spanish and all unattached members in Spanish-speaking countries are requested to become honorary members of El Sendero, which will act as a centre for a combined movement.

MR. H. A. GIBSON, one of the delegates from Los Angeles to the Convention has been making a visit to Pittsburg and has been doing good work in the branches in the neighborhood. The Pittsburg Branch hopes soon to move into new quarters, and arrangements will be made to keep these open daily for enquirers.

MR. E. T. HARGROVE, Mr. F. M. Pierce, and Mrs. K. Tingley visited Washington and Baltimore on the 7th, 8th and 9th of May. Mr. Hargrove gave a public lecture on

Theosophy in Washington which was largely attended, and another in Baltimore. Mr. B. Harding reports that the Baltimore meeting became "the talk of the town." Mr. Harding has since organized a Branch in that city.

THE BOSTON LEAGUE has adopted a plan to bring into closer touch the seven Branches in its vicinity. At its meetings, which are held the first Thursday in every month, a member from each Branch brings a report of the work done during the month by his Branch, with any special ideas, methods, or plans in use in the Branch. In this way a constant broadening of ideas goes on among the Branches. Papers on subjects of practical interest to F. T. S. are then read and discussed, each time by a member of a different Branch. At the close the meeting is resolved into a social gathering.

THE following lectures have been delivered by Claude Falls Wright in Chickering Hall, New York City, during May: 3d, "Signs of the Times"; 10th, "Practical Theosophy"; 17th, "Vibrations"; 24th, "Future of the Theosophical Society."

BURCHAM HARDING visited Baltimore, Md., May 6th, giving three public lectures in Hazazer's Hall. Several new people were attracted to Theosophy by Mr. Harding's lectures, and application for Charter to a Branch was signed by thirteen persons; several others also notified their intention of joining. Mr. Harding delivered lectures in Washington, D. C., from the 17th to 19th of May. A study class was formed and several new members joined the Blavatsky T. S.

ENGLISH LETTER.

The news of E. T. Hargrove's election to the presidency of the T. S. A. has been received here with the greatest enthusiasm, the feeling being that the link thus formed is a symbol of unity which is full of hope and promise for the future.

White Lotus Day was kept in London by the Bow Lodge, whilst others joined the meeting of the H. P. B. Lodge, including Bro. Thurston, Mrs. Hering and two other ladies from the T. S. A. Mrs. Hering presented the lodge with her own signed portrait of Mr. Judge, and was promptly elected a member by acclamation. Bro. Thurston gave a very interesting account of the Convention and all the other recent doings in New York.

The Theosophic Press at Bow is growing steadily and surely, and the last number of *Ourselves* is a most creditable piece of work. Numbers of pamphlets and leaflets are being printed for propaganda work, and a book of Gordon Rowe's beautiful stories is announced for August.

A new form of propaganda to be undertaken during the present opera season at Covent Garden is the sale and distribution of programmes giving a short theosophical interpretation of Wagner's Music Dramas, together with concise information about Theosophy and the T. S. One on Lohengrin is already going out and another on Tannhäuser is in the press.

The chapters of the forthcoming Theosophical manual for the people have nearly all been sent in by the members to whom they were assigned and it promises to be an excellent and thoroughly practical treatise. BASIL CRUMP.

AUSTRALASIAN LETTER.

"*The Theosophical Society in Australasia*" continues to advance, and if we do not seek to chronicle the various things said and done it is chiefly because we prefer not to make much fuss, but rather to grow in quietness and to "Spring up Silently." The printed statement of our first Convention in Sydney will serve to mark a point from which we hope to progress yearly in Theosophical spirit, life, and work. Our brethren in Sydney constitute a most harmonious and powerful lodge, which continues to make headway in various directions. In New Zealand we are more scattered, but we are very united in fidelity to the work of the T. S. and every mail that arrives, bringing, as it does, those "kind messages that pass from land to land," enables us to feel that we are a living part of a mighty living Unity which neither time nor circumstance, nor any other thing will be able to destroy. At present we have only two lodges in N. Z. but hope soon to have more. S. J. N.

AN URGENT APPEAL.

The work of the Theosophical movement is universal, not limited. The whole world must be brought into line. Europe particularly must be helped; other countries also need assistance. In Europe there are many loyal workers and faithful friends, who with an unswerving fidelity, have fought against great odds and kept together—a loyal body that has had in some ways less to encourage it, and more to daunt it, than any of us. There are also others who, through ignorance, have been led astray. All these must be reached. The Rajah and H. P. B. were always anxious to keep the centres in Europe whole and unbroken.

It should be borne in mind that Theosophists in America have been the recipients of help and guidance to a superlative degree. In these times of activity which mark the dawn of a new era, the stronger should assist the weaker, and give to them out of their abundance. The members in America now have the opportunity to show their loyalty to the Cause, and to the Masters, by carrying out the wishes of the Rajah and H. P. B. To do this, many of our best workers, whose ability and energy are unquestioned, whose potencies for good are almost unlimited, are to be sent out from the Headquarters in New York. This will put a tremendous strain upon those who are left behind, not only as to detail work, but also in the way of throwing out the force and energy that has to go out from this great centre. This they are willing and glad to bear. Those who are sent will carry on a most vigorous crusade on the other side of the ocean, reäwaken the flagging energies of those who have become indifferent, restart the fires which have smouldered but not died out, form new centres, and kindle new lights throughout the countries they visit. Those of us who cannot take a direct part in the crusade have most vital work to do in providing the necessary funds to carry it on. A most urgent appeal is therefore sent out for help to defray the expenses of this trip to Europe and other parts of the world. The crusade will last till March, 1897. A very large amount of money will therefore be needed. Subscriptions will be received up to the termination of the crusade; but immediate contributions are requested.

Remittances should be made to E. A. Neresheimer, Treasurer, 20 Maiden Lane, New York, N. Y.

H. T. Patterson,
E. A. Neresheimer,
C. A. Griscom, Jr.,
} Committee.

CORRECTION.

In Theosophy for April, 1896, p. 12, line 25, omit the word "not."

A strong light surrounded by darkness, though reaching far and making clear the night, will attract the things that dwell in darkness. A pure soul brought to the notice of men will illumine the hearts of thousands, but will also call forth from the corners of the earth the hostility of those who love evil.—*Book of Items.*

ÔM.

LIST OF THEOSOPHICAL AND KINDRED WORKS

Which may be obtained (post-paid) from THE THEOSOPHICAL PUBLISHING CO., 144 Madison Ave., N. Y.

Adventure among the Rosicrucians, ...paper, 50c; cloth	$ .75
Animal Magnetism (Binet and Féré)..	1.50
Annie Besant: An Autobiography....	2.00
Astral Intoxication, etc.....	.05
Astral Light (Nizida).....	.75
Atlantis (Donnelly).....	2.00
Bhagavad-Gitâ (Judge) red leather, ...75c; morocco	1.00
Bhagavad-Gitâ (Mohini's translation and notes).....	2.00
Bœhme, Jacob, Life and Doctrines of	2.50
Buddha, Life of (Lillie).....	2.25
Buddha, Life of the (Rockhill).....	3.00
Buddhist Catechism (Olcott).....	.40
Building of the Kosmos (Besant).....	.75
Buried Alive (Hartmann).....cloth	.75
Christos (Buck).....	.60
Clothed with the Sun, paper, 50; cloth	1.25
Compendium, Raja-Yoga Philosophy	1.25
Culture of Concentration (Judge).....	.10
Death and After? (Besant).....	.35
Devachan (Coryn).....paper	.10
Discourses on the Bhagavad-Gitâ....	.75
Dreams and Dream-Stories (Kingsford).....paper, 50c; cloth	1.25
Dreams of the Dead (Stanton) paper, ...50c; cloth	1.00
Echoes from the Orient (Judge).....	.50
Elixir of Life (By a Chela).....paper	.15
Esoteric Buddhism (Sinnett) paper, ...50c; cloth	1.25
Esoteric Basis of Christianity, part 1	.10
" " " " part 2	.10
" " " " cloth	1.25
Etidorhpa.....	2.00
Evolution according to Theosophy...	.10
Five Years of Theosophy.....cloth	3.25
From the Caves and Jungles of Hindostan (Blavatsky).....	2.50
Gems from the East (Blavatsky).....	1.00
Golden Stairs, Tales from the Wonder-World (Waite).....	.75
Guide to Theosophy (printed in India)	1.50
Hints on Esoteric Theosophy and Idyll of White Lotus....paper, 50c; cloth	1.25
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